The Christians Victory over Death.

A

SERMON

AT THE

Funeral of the Most Honourable

GEORGE

Duke of ALBEMARLE, &c.

In the Collegiate Church of S. *Peter*
WESTMINSTER,

On the xxx^th of *April*, M. DC. LXX.

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BY

SETH Lord Bishop of SARUM

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The Chriſtians Victory over Death.

I. Cor. XV. 57.

But thanks be to God, who giveth us the Victory, through our Lord Jeſus Chriſt.

WHoſoever he was who firſt ſaid of *Wiſdom* (or Philoſophy) that it is *Contemplatio Mortis*, hath recommended a *conſiderable document* to the *World*.

Not that the continual Poring and meditating upon *Death* (preciſely and nakedly conſidered) is a matter ſo much becoming a Philoſopher. But becauſe the *true Theory* of the *conſequents* of *Death*, is not only the moſt *excellent*, but alſo the moſt *concerning part* of *humane Knowledge*.

It is that Theory, which *influences* the *Actions* of all *living men*; which *ſteers* their *courſes*, and gives *rules* and *meaſures* to them in *all* their *concernments*.

As, for instance.

The true *determination* of the *Question* betwixt the *Christian Theory* and *others* (especially that of *Epicurus*) concerning the *state after Death* (the *Mortality* or *Immortality* of the *Soul*, the *Account* and *Judgment* after *Death*, the *Resurrection* of the *Body*, and the *Rewards* of *Eternity*:) will decide the Questions of τὸ καλὸν & τὸ πρέπον, *Good* or *Evil*, *Prudent* or *Imprudent*, *Brave* or *Contemptible* in the *Lives* or *Actions* of Men.

If *Death* have *Dominion* over the *Whole* man, and if it be an *Extinction* of the *Soul* as well as a *Corruption* and *Dissolution* of the *Body*; If there be no *Rewards* or *Punishments* to follow, and could we be sure of all this; *Then* to *deny* our present *Affections* and *Appetites*, or to put our selves upon *hazardous* and *difficult designs*, upon the *Contemplation* of *something* to betide us *after death*, is very *Imprudent*, *Foolish*, and *Ignoble*.

If on the other side, the *end* of this *mortal* life be the *beginning* of *another* state, a state of *happiness* or *misery*, to be dispensed *according* to the Christian *Theory*; Then to prefer things *light* and *Temporal*, before those which are *weighty* and *eternal*, is *Beastly*, *sottish*, and *Contemptible*. It is the *business* of our most Learned Apostle, here in this Chapter, *under* the Comprehensive Title of the *Question* concerning the *Resurrection*, to *compare* and to *examine* the *Christian* and *Epicurean* Theories,

Theories, in reference to the State of the *vitâ functi.*

The *Corinthian* (Epicurean) *Philoſophy* had begun like a *Cancer*, to eat out the Doctrine of the *Reſurrection*, and here he labours earneſtly to retrive it.

He proves the *truth* of the *Chriſtian Doctrine*, and (becauſe *veritas eſt una*) in ſo doing he ſhews the *falſhood* of the *Epicurean Hypotheſis.*

From the *Reſurrection* of *Chriſt* he infers the truth of the *General Doctrine* of the Reſurrection; and for the truth of *Chriſts Reſurrection*, he appeals to more than 500 Witneſſes.

He ſhews the many *Abſurdities* of *Epicurizing* under a *Profeſſion* of *Chriſtianity*; and anſwers that fond *Objection* about the *manner* of the *Reſurrection*, and the *body* that ſhall ariſe.

He weighs the Phyſical and Theorical opinions, and the practical Corollaries of them.

The *Natural Philoſophy* of *one* Opinion is, *That We ſhall die to morrow* (toti moriemur.) Of the *other*, *That we muſt all live for ever.*

Of theſe Opinions, *One* tends to *corrupt* good manners; the *other* to *rectifie* and ennoble them: *One* inclines and leads men to the *Work* of the *Beaſt* in Man; the *other*, to the *Work* of the *Lord.*

The *Logick* of *One* is this, *Let us eat and drink, for to morrow we ſhall die*; The *Inference* of the

other is this, *Let us be ſtedfaſt, unmoveable, always abounding in the work of the Lord, foraſmuch as we know, that our Labour is not in vain in the Lord.*

The *Epicurean Impoſture*, *by* the aſſiſtance of a *violent Luſt*, an ungovernable rage, *Actuated* and Heightned *by provocation*, or *inflamed* by the *ſpirit of Wine*; may *furniſh* out a *Hector* to a *Duel*; and prompt him on to die as a fool dieth. But the *foundation* of *Great* and *Heroical Performances*, the juſt and *rational*, the *Conſiderate* and *Sedate*, the *conſtant*, *perpetual*, and *uniform contempt* of *Death* in all the ſhapes thereof, is *only* derived from the *Chriſtian Principle*. This inſpires *paſsive valour* into the hearts of men, and *furniſhes* invincible *Martyrs* for the *Stake*; This excites *Active Courage*, and *Equippes* and furniſhes *Heroical Souldiers* and *Generals* for the Field.

To *this* the *World* is *indebted* for the Glorious *Example* of *this* day; and to this we are *indebted* for this *Triumphal* [illegible] of the Text; *O Death! Where is thy ſting? O Grave! Where is thy Victory? The ſting of Death is ſin, the ſtrength of ſin is the Law: But thanks be to God, that giveth us the Victory, through Jeſus Chriſt our Lord.*

The words of my Text reſolve into two General parts.

1. A Propoſition or Chriſtian Principle, *God through Chriſt giveth us the victory over death.*

2. An

2. An inference to Christian practice.
   1. In reference to God, *Thanks be to God.*
   2. In reference to our selves, *Let us be stedfast, unmoveable.*

As for the *Inference*, I shall only be permitted to *Conclude* with it, and am forced to be *very contracted* in my Observations.

The *Proposition* may be considered two ways.

1. *Objectivè* and in *Thesi*, and so it lays down the general Case of Believers, as it stands (τῇ φύσει) in the *truth of nature*, and so it gives us this *universal* Theorem or *Observation*, viz.

Every true Christian is through our Lord Christ victorious over Death. Or, *God through Christ gives to every Christian the victory over Death.*

2. *Subjectivè* and in *Hypothesi*, as it bears a part in St. *Pauls Triumphant* ἐπινίκιον, and then it affords us this *more restrained* and *particular* Observation, *viz.*

Through Christ it is given to some Believers, even here in this Life, to attain to a setled contempt of Death, enabling them to triumph over it.

Of these two Observations very briefly.

I. *Christ* has procured to every *true Christian* or *Believer* the *Victory over Death.* Now the *Assertion* of the *truth* of this *Proposition*, the *Explication* and particular *tractation* of the *Causes*, and the *Deduction*, and *enforcement* of the *Consequences*

of it in reference to *God* and *Man*, is so *Apparently* the *entire Argument* of the *Gospel*, that it is needless, among Christians, to insist on the proof of the Observation: Briefly; the Gospel hath delivered to us both the ὅτι and the διότι of it.

First, For the ὅτι.

If either (according to the Doctrine of *Epicurus*) *we suppose Death* to *dissolve* the *Soul*, as well as to *corrupt* the *Body* of a man;

Or *if* the *Soul* of a man shall *survive*, and *Death* shall immediately *enter* it into *a state* of *infelicity* to be *filled* up, and *eternized* by *a miserable Resurrection* under the *stinging* of a *worm that dies not*, and the *tormenting* rage of a *Fire* that *never shall be quenched*. In either of these *Cases* (in the Figurative Language of the Scripture, which speaks of Death as of a Person) it *may be* properly *affirmed*, That *Death* is too *hard* for such a man, that it *gets* the *victory*, and *holds* the *Dominion* over him. But if on the *other* side, the *state* of a man be *advanced* and *bettered* by his *Dissolution*; So that upon *good Consideration*, it be *desirable* to him to be *Dissolved*. *If* when *Death* shall have *done* its *utmost*, the *Essential* part of *man*, The *Man* that is *in Man*, shall be *surviving*, surviving in *joy* unspeakable; to be *compleated* in a *Glorious Resurrection*, to be *continued* and increased to all *Eternity*. Then *he* who doth *not perish* by the hand of Death, nor is *thrown* by it into a

state

ſtate of *infelicity*, but *paſſes* through *death* into *endleſs Life*; *this man* is properly *victorious* over Death.

Now *this* is the *Effect* and *Summary* of the *Goſpel*, to this every part of it, one way or other, doth relate, it every where *aſſures* us, that *this* is the *condition* of *every true* believer, *Whoſoever believeth in him ſhall not periſh*, i. e. ſhall not ceaſe to be, (much leſs do worſe) *but have everlaſting Life*; *viz.* he hath the victory over Death. Joh. 3. 16.

Secondly, Again for the *Action*. The *whole ſeries* of this *affair* is *per omnia Cauſarum genera*, from the *firſt occaſion* of the *difference*, to the *laſt performance* of the *Victory*, abundantly delivered in the Goſpel.

This tells us, that by the *Law ſin* entered into the World, and *death* by *ſin*, (*i. e.* death temporal and death eternal.) So that the *ſting* of death is *ſin* (or the Conſequent of ſin) and the *ſtrength* of *ſin* is the *Law*. It tells us, that *death reigned* over *all*; in as much as *all men* had *ſinned*. That by the *Law* no *fleſh could* be juſtified, though it was (in its nature) *holy*, *juſt*, and *good*; Yet it was become the *miniſtry of condemnation*. Rom. 5. 12. Ibid. Rom. 3. 20.

That to take away the *ſtrength of ſin* (which is the Law) God ſent his Son *made under* the *Law*, to redeem them that were *under the Law*; that to *diſarm death* by taking away the *ſting* thereof, [a] He who knew *no ſin* was *made* [a] 1 Cor. 5. 21. Gal. 4. 4, 5.

ſin;

Rev.6. 14. *sin*; [b] That *sin* might *not reign* in us, and *death* might *no more* have the *Dominion* over us; That
Rom. 6. 14. we might *not* [c] *be under* the Law, but *under*
Col. 2. 14. *Grace*, [d] *He humbled* himself to *Death*, even
Phil. 2.8 the *Death* of the *Cross*. [e] *There*, He, (his own
1 Pet. 2.24. self) bare our *sins* in his own body; [f] *There* he
abolished in his flesh the *Law* of Command-
Ephes. 2. 15, 16. ments, slaying the enmity thereof; [g] *There*, He
Col. 2. 14 blotted out the [h] hand-writing, and took it out of the way, nailing it to his Cross.

Heb. 2. 14. [i] There he *died*, that by his death he might destroy him, that had the *power* of *death*, even the *Devil*.

Col. 2. 15. [k] There he *spoyled* ***Principalities*** and Powers, ἀπεκδυσάμενος ἀρχὰς *ostentavit eos*, triumphing over them in it.

Thus Christ, the *Captain* of our *Salvation*, obtained the *Victory* over *death* and *hell*, *obtained* it for *himself*, and for *all* his *faithful Souldiers* and *followers*; Thus all of them have *certitudinem objecti*, *Every true believer is victorious over death in truth*, and in *rei veritate*.

But every one hath not in this life *certitudinem subjecti*; This is *not* a *general Interest*, to which men are *entitled* by *Christianity*, but a *special Grace* and *priviledge*, dispensed according to the *peculiar prerogative* of Gods Will and Pleasure.

Though *Christianity*, and a *just power* of Contemning

temning Death may be *reciprocal*, yet *Chriſtianity* and the *actual exerciſe* of the contempt of Death, do not by neceſſity evince one another. There are *Children* of *light* which *walk* in *darkneſs*, working out their Salvation with perpetual fears and trem-blings.

There are (on the other ſide) ſome, that having *no* charity, are yet ſo far tranſported as to *give* their *Bodys* to be *burned*. There is *a way* that ſeemeth *right* unto a man, but the *end* thereof are the *paths* of death. So that the ſecond Obſervation is *limited*, and *particular*: viz

II. *Through Chriſt it is given to ſome Believers to attain in this life, to a ſettled contempt of death*, and *enabling them to triumph over it*: *This* was the Caſe of St. *Paul* in the Text, and the Caſe of many others, *He giveth us the victory*, ſaith St. *Paul*.

To *clear* this Obſervation, I ought to ſhew how Chriſtians come to obtain this priviledge, διὰ χριστοῦ (by and through Chriſt.)

To perform this *fully*, it would be requiſite to lay before you the Doctrines of the *Merits of Chriſt*, and of the *Grace of God*, and of the *Application* of *them* by *Believers*. But being reſtrained by the occaſion, I ſhall only endeavour to ſhew, that *Chriſt* (and He indeed alone) hath given *his followers* ſuch a *Syſtem* of *principles*, as is *apt* and able to bring them to a *Rational contempt of Death*. Now this he hath done,

1. By the *Theory* which he hath *left the World* concerning the *State* of the *Vitâ functi* (or Deceased.)

2. By the *assurance* which he hath *given* the World of the *truth* of that *Theory*.

No other Theory (supposing it to be true) is in its nature *able* and *apt* to bring men to this *heroic state*. *No other dissenting Theory is* or *can* be true. *Annihilation* and *misery Nature* abhors, and the *only* ground of a *rational* Contempt of *death*, is a *just* expectation to *advance* and *better* a mans estate by dying.

This *expectation* arises only from a *good Conscience*; To reduce a man to a *good habit* of *Conscience*, nothing is *powerful* enough beside the *powers* of the *World to come*, a right understanding, and a deep Consideration of the *Personal Rewards* and Punishments of the World to come.

Now the true *Theory* concerning *Personal Rewards* and *Punishments*, was first of all *clearly* delivered to the World by our *Lord Jesus Christ*: For,

1. He it is that hath *cleared* the *personal* capacity of the *rewards* of the World to come.

2. He it is who hath *delivered plainly* and *clearly* the *Administration* of the Rewards themselves.

1. Christ has cleared the *Capacity* of *personal rewards*; and this he hath done by his Doctrine concerning 1. The *Immortality of the Soul*, and 2. Of the *Resurrection* of the body.

First,

First, For the Immortality of the Soul.

Although the *simple Apprehension* of spiritual Beings; The judging things contrary to the representation of sense (as in the distance and magnitude of the Sun, Moon, and Stars;) The *forming universal Propositions*; The *Reasoning* and *Reflecting* power of men; The *strugling* betwixt the *Sensual* and *Intellectual* part of man.

The *Lashes* of Conscience, in *Wicked men*, always forecasting grievous things.

Although, *these* and many other *indications* of Nature do evince, that there is in *living* men something *incorporeal* and *immortal*.

And *although beside* and *above these* Indications, there are many passages in the *Law* and the *Prophets*, from whence the *immortality* of the *Soul may* be Concluded, (in Consequence whereof, both *before* and *during* the time of Christ, *All* the Sects of the *Jews*, except the *Sadduces*; And (I think) *All* the *Philosophers*, except *Epicurus*, did declare for the *Doctrine* of an *Immortality*.)

Yet it is truly said of Christ, that he did ζωὴν καὶ ἀφθαρσίαν φωτίζειν; that he *cleared* or brought to *light* the Doctrine of Immortality.

The *Opinions* which *ruled* the World *before* him (both of the *Philosophers* and of the *Rabbins*) were *not only false* but *pernicious*; They still *made Death* the *King* of *Terrors*, and *were so far* from *Establishing*, that they *overthrew* the *Capacity*

pacity of *Personal* Rewards and Punishments after Death.

These are the *Consequences* of all those *Hypotheses* which either *destroy* the *substance* of the *Soul* with *Epicurus*; Or the *individual permanency* of the Soul with the *Platonists*, the *Peripateticks* and the *Stoicks*. Or which assert the *Metempsychosis* of Souls, passing from *Men* to *Beasts*, or *Men*, with the *Pythagoreans* and *many* of the *Jews*. And these were the Imaginations which had *possessed* the *World before* the Ministry of Christ.

If the Soul were a *Crasis* or *Harmony*, a *Modus* or *Motion* of the Body, it would then be *dissolved* in *Death*, it *would cease to be or sleep* in the *lifeless Atoms* whereof the Body was composed.

But *He* hath taught us, that *men* may *Kill* the *Body*, and *not* be able to *hurt* the *Soul*; from whence it follows, that the *Soul* is a *distinct* and *permanent subsistence*.

If the *Immortal part* in man were a *Delibation* of the *God-head*; or *Intellectus agens*, or the *Soul* of the *World*, and *upon Death* were back again *refunded* into them; the *Individual nature* would be *destroyed*; But *He* hath taught us, that *this* is still *preserved*, that the Souls of *Abraham*, *Isaac*, and *Jacob*, are *distinctly* preserved in the hand of God.

If Souls did *transmigrate* from *men* to *beasts*, or from one *man* to *another*, who *could* be rewarded?

Pythagoras

Pythagoras, or *Euphorbus*? he hath instructed us, that the Soul doth not shift and flit from one body into another, but in their departure, when they go hence, they pass into *Everlasting Habitations*.

Lastly, *He* hath informed the *World*, that *not only* the *Souls* of the *Righteous*, but of the *Wicked* also, are *Immortal*. That as the soul of *Lazarus*, so also the soul of *Dives*, was *permanent* and *existent* after Death.

Thus Christ hath *cleared* the Doctrine of *Immortality*, and (in respect of the soul) the *capacity* of personal Rewards.

2. Moreover, to *fill up* and *compleat* the *capacity* of the *whole person*, and so render it intire, He hath delivered to the World the *Doctrine* of the *Resurrection* of the Body; namely, that the *time* is coming when *Death* shall be *finally swallowed* up in *Victory*.

That *He himself* shall then descend from Heaven with a shout; with the voice of the *Arch-Angel*, with the Trump of God, and the Dead shall rise. 1 Thes. 4.

That the dead in Christ shall rise first.

That what is sown in *Corruption*, shall be raised in *Incorruption*.

That *all men* shall rise with their own bodys, both Just and Unjust; that the hour is coming, that *all* that are in the Grave shall hear his voice and come forth. Act. 24. Joh. 5.

That the *Sea* shall give up the Dead which are
Rev.20.14 in it; And *Death* and *Hades* shall deliver up the dead which are in them.

Joh.5.29. That those that have done good, shall go into the Resurrection of Life; and those that have done evil, shall go into the Resurrection of Condemnation.

Thus hath our Lord Christ *cleared* the Principle and foundation of a Generous Contempt of death, by bringing to Light the Capacity of Personal Rewards in the World to come.

But, 2. He hath clearly delivered the whole method and Administration of Rewards themselves, *Inchoate* and *particular* in our decease. 2. *Universal*, *Consummate* in the great Day of Retribution, at the time of the general *Resurrection*.

In the *Gospel* we are taught, that *immediately* upon our *Dissolution*, the Souls of the *Righteous* enter into a *state* of *happiness*, and the souls of the wicked into a state of *Infelicity*.

For the former, to be dissolved is to be with Christ; for the latter, to die is to become miserable.

3.10. Say to the Righteous, it shall be well with him ἀπ' ἄρτι, *they die* in the Lord, *they* rest from their Labours, *their works* follow them.

Say to the Wicked, it shall be ill with him; the Other is comforted, but he shall be tormented; *Lazarus* died, and immediately was *carried* by

Angels

Angels into *Abrahams Bosome*; The *rich* man *died* and was *buried*, and presently we find him in *Hell*, in *Torments*.

But the *great* and *final distribution* of *Rewards*, the Circumstances and intire *Oeconomy* of the *General* Judgment, as it is delivered *only*, so it is delivered *punctually*, and *exactly*, in and by the Gospel.

This tells us,

That God hath appointed a *Day*, wherein he will Judge the World. That *Christ* is ordained of God, to be *Judge* both of Quick and Dead. Apoc.10.

That he shall come *in the* Clouds, and *every Eye* shall *see* him. That the Powers of Heaven shall be shaken, and then shall appear the *sign* of the *Son* of *man* in Heaven, and they shall see him coming in the Clouds with power and great glory. Apoc.1.7. Mat.24.3

That he shall *send his* Angels, with a great sound of a Trumpet, and they *shall gather* together the *Elect* from the *four* Winds, from one end of Heaven to the other. Ibid.31.

That he shall *sit* upon the *Throne* of his Glory. Mat.25.3

That all *Nations* shall be gathered before him; We must *all* appear before his Judgment Seat, to answer for the *things* done in the body, whether they be *good* or *evil*.

That he shall *separate* the one from the other, as the *Shepherd* divideth the *Sheep* from the *Goat*. Ibid.32.

That

Rev. 20. 12. That the *Books* shall be *opened*, and the *dead* shall be Judged out of those things which are *written* in the Books.

1 Cor. 4. 5. That *every secret* thing shall be brought to *light*, the *secret Counsels* of the Heart, the *hidden Works* of *Darkness*, shall be *revealed*, and he shall *Render* to *every* one *according* to his Deeds.

That *this* sentence shall be *pronounced*, upon the *blessed*, Come *ye blessed* of my *Father*, &c.

And this upon the *cursed*, *Go ye cursed*, &c.

Finally, that upon the *sentence* given, the *righteous* shall *enter* into *joy* unspeakable and *full* of *Glory*; And the *Wicked* shall pass into a state of *everlasting torment*, where shall be weeping, and wailing, and gnashing of teeth.

These are those *Powers* of the *World* to *come*, whereof the Apostle speaks. As there are *movimenta mechanica* (mechanical powers) whereby the *motion* of *bodies* is *excited* and *regulated*; So *Rewards* and *Punishments* are *movimenta spiritualia*, those spiritual powers, which excite and regulate the motions of the Soul; and that which gives to these their utmost force and moment, is this Consideration, That they are to be Eternal.

This Consideration is *able* effectually to *affright* men from *base* and *ignoble Actions*, and to inspire them with *noble* and *heroical designs*, to raise them above

above all worldly things, and *bring* them to a *Rational contempt* of Death; *And* this is that *Theory* which *Christ* hath delivered concerning the state of the *Vitâ functi.*

But Secondly, Christ hath *not only delivered*, but he hath also *assured* the world of the *truth* of this *Theory*.

He confirmed the *truth* of his *Doctrine*, the *Divinity* of his *precepts*, the *certainty* of the *Rewards*, and *punishments* of the world to come, the *infallible performance* of his *promises*, and his *threatnings*.

Not by giving the world a *set* and *series* of *imaginary principles* of vain *Philosophy*, and Science falsly so called, engendring strifes and everlasting disputations.

Not by *bare Assertions*, and *confident Repetitions* only, as did the *Epicureans* of *old*; And as is the *manner* of some in *our* daies, who have taken up their principles *amongst* our selves

Not by *Phantastical obscure Ratiocinations*, concerning *Numbers*, *Vehicles*, Ἀυτοκίνησις. Ἐντελέχεια, or the like; But by *evidences plain* and *convincing*, by *proofs sensible* and *experimental*, partcularly *accommodate* to the eviction of the *truth* of the *matter* in *question*, and to the *conviction* of all mankind; By *raising Lazarus* and others from the *dead*, he at once gave an *experiment* of the *immortality* of the *Soul*, and of the *Resurrection* of

the *body*, of the *capacity* of eternal Rewards and Punishments.

Of all his *Doctrines* he gave *infallible*, *sensible*, *undeniable* proof, by the *purity* of his *Precepts*; The *Sanctity* of his *Life*; The *Testimony* and witness of his *Death*.

By *fulfilling* all the *Prophesies* concerning him; By his *Predictions* and his *Miracles*; By a thousand *several instances* of *supernatural Wisdom* and *Power*; By his *glorious Resurrection*, his *Visible* Ascension; By *sending* down the *Holy Ghost* on the Apostles; By *enabling* his *Disciples* and his Followers to *work Signs* and *Wonders* (in one word) by innumerable Arguments.

Thus the *Captain* of our *Salvation*, the *Author* and *Finisher* of our *Faith*, hath cleared the Foundation and *Principle* of *Heroic* Actions, in exhibiting to the World, the *Grounds* and *Causes* of a just and rational contempt of Death.

And now, *blessed* be his *Holy Name*, who by his Grace, applying those *Principles* to the *hearts* of the *Professors* of *Christianity*, is *pleased* in all *Ages* to *raise up Christian Heroes* for a *Testimony* to the energy of his *eternal Gospel*. And in *particular*, *Blessed* be his Name, who in our *Time*, and in our *Nation*, hath *been pleased* to *raise* up that *Great* and *most Honourable Person*, the *Illustrious* GEORGE Duke of ALBEMARLE,

that

that *Great* and moſt *eminent* and *uniform deſpiſer* of *Death*; That *Glorious* Performer of *Heroic Actions*. Concerning whom I am obliged (though very briefly and ſcantly) to ſpeak His *Country* the ſource of many Gallant men.

His *Extraction* from a generous, ancient, eminent Family; His *early Addiction* to *Arms*, the *School* wherein he was trained; the *degrees* by which he aſcended, His *youthful eſſays*, His *virile Performances* both at *Sea* and *Land*; in Forreign *Countrys*, in *England*, *Ireland*, *Scotland*, (All memorable, and ſuch as will be great in Story) ſhall *not detain* you.

The *little* which I intend to ſpeak, ſhall take its *Epocha* from *that* time, when *God* was pleaſed to *raiſe* him up to be our *Deliverer*, to *call* him *forth* and *ſhow* him openly upon the *Theater* of the *World*; making him a ſpectacle to Angels and to men.

Since *this* time, if we ſhall *well conſider* him, in *every Circumſtance*, I conceive I may, without *flattery* or *partiality* pronounce;

1. That a *greater Action* hath not been performed, than that of the *Reſtauration*.

2. That a greater Perſon *than He*, concerning whom we are *ſpeaking*, hath not been *produced* in *many Generations*; And theſe are the two things which I ſhall propoſe to your Obſervation.

To enter into the *places* of *Rhetorick*, and to

expatiate in a *formal Panegyrick*, were to *violate* your *patience*, and *offend* the *manes* of him, to whom we perform this *parentation*.

He was a man *Great* of *Performance*, *little* of Speech, no lover of waſt words, or fine compoſed Orations, but a great Affecter of what was *ſhort* and *plain*, *eaſie* and *inaffected*.

In compliance with this *Character* of him, I ſhall *briefly* and *plainly* intreat you to conſider, That for a man to exert an *Heroical* performance, two things are requiſite.

1. There muſt be the exerciſe of *Vertue*, (*Prudence*, *Fortitude*, *Juſtice*, *Temperance*, and their *ſubordinate vertues*) in an eminent manner: And 2. There muſt be Θεῖον, ſomething divine and extraordinary.

An *eminent opportunity*, an *Object Arduous* and *Honourable*; And a *Succeſs* that may have in it an evidence of *ſomething ſupernatural*.

Conſider how *all* theſe *Circumſtances* were *combined* and *conſtellate* in that marvellous *Work* of the *Reſtauration*.

2. Moreover, ſeeing that *Honor eſt in honorante*, and lies in the *Apprehenſion* of *Spectators*, who alwaies have *one eye* on the *proſperity*, as well as *another* upon the *merit* of a perſon; And who do not give a final Judgment, *ante obitum ſupremaque funera*. Therefore to eſtimate the greatneſs of *this Perſon*, I ſhall intreat you to conſider,

ſider, 2. The *perſeverance* of *his vertue*, 3. The *Felicity wherewith* it was *attended*.

1. For the Glory of the Reſtauration.

The *greateſt* advantage of Honour (with God and Man) which can befall a *Military Perſon*, is not to ſlay his thouſands, or his millions, but to be made a *Repairer* of the *Breaches* of his *Country*, and a Reſtorer of paths to dwell in: For this there muſt be *Opportunity* (if there be no breaches, there can be no *repairer*,) For this, God gave him Opportunity.

How great, alas! were the Breaches, how gaping, how deſperate were the Wounds of theſe ſinful, miſerable Nations? Hell had broke looſe upon us, and Confuſion had obtained and held a Dominion of 20 years.

The Flower of our *Nobility*, *Gentry*, &c. cut off by the Sword of the Rebellious; How were the mighty fallen! I may not ſtand to make a *gradation* of our miſeries, ---*Quanquam animus meminiſſe horret*--- Yet I muſt repeat it, the *King* and the *Prieſt* (the beſt of Kings, a moſt excellent Prelate) fell under the Swords, rather under the Axes of an *impious Rebellion*. The *Sun* was turned into *Darkneſs*, the *Moon* into *bloud*, the *Stars thrown* from their *Orbs*. Our *Religion* aboliſhed, our *Foundations* overturned, our *Laws* abrogated. The *Government* of *Church* and *State diſſolved*, the *Governours Baniſhed*, impriſoned, murdered.

Inſtead of *Religion*; *Atheiſm*, and *Infidelity*, *Fanatick Rage* and *wild Enthuſiaſm*: Inſtead of *Liberty* and *property*, the voice of *Sequeſtrations* and *Plunders*, *Decimations*, *Tranſportation*, *Impriſonment*, were heard in the Land.

m. 2.9. Our *Kings* and our *Princes* were among the *Gentiles*, the *Law* was no more, the *Prophets received* no Viſion from the Lord.

How *often* did his Majeſty *attempt* a Reſtitution! How *often* was he *diſappointed*! He came to his *Own*, but his *Own received* him not: they ſaid, *This is the Heir*, Come let us *Kill him*, and the *Inheritance* ſhall be ours.

God permitted them to *fill* up the *meaſure* of their *Iniquities*, to *baffle* every *attempt* for a *Reſtitution*. He ſuffered them to ride over our heads, Tinkers, and Coblers, and Draymen, &c. to become Lords over his Inheritance.

And now behold a *Wonder* of *Providence* and *Mercy*, "*Behold, we ſaid our bones are dry, our hope* "*is gone, we are clean cut off.*

When *preſently* and *unexpectedly*, the *Glory* of the Lord *appeared* for our deliverance.

Re, ſumma ſtante tegulâ, Θεὸς ἀπὸ μηχανῆς.

As it was with *Gideon*, *Jephtah*, *Samſon*, and other *Heroes* of old, the *Spirit* of the *Lord* came upon *this Great Captain*.

It prompted him to an *heroical* Deſign, it filled him with *Prudence*, *Fortitude*, *Juſtice*, *Temper*, and

and *Sobriety*, to an *heroical* degree. Immediately he was not diſobedient to the Heavenly motion, but he forthwith proceeded to the performance of Actions able to *juſtifie* the belief of a *Divine Aſſiſtance*.

By a *deep Prudence*, and an *impregnable Taciturnity*, he confounded the wiſdom of the Wiſe, and he *put* to *ſhame* the pretended *Spirit* of the fanatical Enthuſiaſts.

He *hampered* the *Crafty* in their *own Snare*, in the *Net* which they laid for others privily, was their foot taken.

Such was his *Courage*, that though an Hoſt of men were prepared againſt him, yet he did not fear. *Audite poſteri*! if my voice would reach it, I would ſpeak to the Generations which are to come.

By his *Courage* and his *Prudence*, *Himſelf* (at firſt *alone* in the Deſign) without any *Confidents* or *Correſpondents*, being then in an *unſure conquered Country*; *friendleſs*, *moneleſs*, *unarmed*, and *unprovided*. Taking to him the *help* of a *few cold Streamers*, in the *Compaſs* of a *few weeks*, without the expence of *one drop* of *blood*, He ſcattered the *invincible Armies* and *Armadoes* of the *Rebellious*, which had ſo long *ſubjugated theſe* Nations, and made themſelves *terrible* to their Neighbours.

He *reduced* into *Obedience* all the *Cities*, *Towns*, *Caſtles*, *Forts*, *Armies*, *Navies*, *Magazines*, of *England*,

land, Scotland, Ireland, and our *Foreign Plantations.*

He *broke* the *Heart* of *Rebellion*, tore up the *roots* of *Anarchical Tyranny*, and of *Fanatical Usurpation.*

By *Temperance, Vigilance,* and *strenuous Activity*, God blessing his endeavours, he brought *all things* into his *power.* And when he had them there, *when* these *Nations trembled* under *ambiguous Expectations*, and the *wondring world* were *gazing* and *conjecturing* which way the *moment* of his *prodigious fortune* would incline him; He *chose* the way of *Conscience* and *Religion.* The *fatuous* glaring *Lustre* of a *prosperous Usurpation* could not seduce him. But *imbracing* the *well-weighed* dictates of a *sober, solid, Christian understanding*, he sacrificed all his acquisitions to Honour and Justice, plainly *Heroical* and *Divine.*

He restored to *every Man* his *own*; to the *King* he restored the *Throne* of his *Royal Predecessors*; to the *Nobles* their *Honours* and *ancient Priviledges*, (tribute to whom tribute, fear to whom fear, honour to whom honour belonged.) To the *whole Nation* he restored their *Religion*, their *Laws*, their *Liberties*, their *Properties*, (And to some of the Regicides he repaid their due.)

Thus was God pleased by the *ministry of his* hand (at a time and in a *manner unexpected*, by a *surprize* of grace and bounty) to *turn* our *Captivity*

vity as the Rivers in the South, to *fill* our mouths with *laughter*, and our tongues with *joy*.

O that men would therefore praiſe the Lord for his Goodneſs, and (by their Gratitude and Obedience) *declare* the wonders of this Heroical tranſaction, *Surely here was* Θεὸς ἦν, This was the Lords *doing*, and it will be *marvellous* in all *ſucceeding* Generations; *He* it was that *ſent* Redemption to his people by the hand of *this Great Leader*, as of old he did to *Iſrael* by the hand of *Moſes*. Concerning this whole Tranſaction I ſhall only ſay, it *cannot* be *parallel'd* out of the *Rolls* and *Records* of the *Generations* which are *paſt*, and it *will be remembred* and *admired* in the *Generations* which are to *come*. This was the State of that Glorious Action.

2. In the next place, *towards* an eſtimate of his perſon, be *pleaſed* briefly to *reflect* upon his *Demeanour afterwards*; conſider how all his *following Actions* were *anſwerable* to this grand *leading performance*, and *were* in their kind Great and *Heroical*.

Did ever any *perſon* (*after* ſo *great* an *Action*) *exceed* him in the *temper* and *ſobriety* of his *mind*, or in the *Dutifulneſs*, *uſefulneſs*, the *ſtrenuous labour*, the *Conſtancy* and *final perſeverance* of *all* his following performances? After that (by the *mercies of God*) the *publick* affairs were compoſed, and by the *Bounty* of his Gracious and *Grateful Soveraign*, His *own* private Affairs were ſetled.

Did He *use any Insolencies? Offer at any Extravagancies? Attempt any Exorbitancies? Side* with any *Factions? Make* any *Intrigues? Cherish* any *Resentments?* Nay, but *entirely* and *absolutely*, (without any the least *reserve*,) He *devoted* himself to the *service* of his *King* and *Country*, and to the *support* and *preservation* of those *Great Interests* of *Church* and *State*, which *God* by his Ministry *had Restored.*

Riches and Honour did not corrupt and *soften* him to *Ease* and *Luxury*; They did not *abate*, but *animate* and *inflame* his *Courage* and his *Industry.*

He did not *say*, "*Soul take thine ease, thou hast* "*goods laid up for many years, eat, drink, and be merry.*

He did not say, *Let others* labour, and let *others fight*, *Let me* enjoy my self a little before I go hence, *&c.* But on the other side, If *ever any* living *man* did *studiously decline* employments, because they were *easie*, and *offer* himself to others, *because* of their *Difficulties*; embracing with a *greedy magnanimity* the very labour and *Danger* of them, certainly *He was* that *person.* To omit the industrious execution of his *other* Offices, wherein no man could exceed him, the vigilant and laborious performance of his *place* of *General*, which obliged him to a *Constant, perpetual care of all* his Majesties Forces, and to a *vigilant eye* over *all* the Nation (and the like.) *When* God was pleased to send upon the

the *Cities* of *London* and *Weſtminſter* that *tremendous* Plague, and *every* one by an eager flight *withdrew* themſelves from the *danger*, how earneſtly did he petition that he might ſtay at *Weſtminſter*! *There* he ſtaid, and by the exceeding *hazzard* and indefatigable *labours* of his *perſon*, and by a *pious, timely, prudent erogation* of his *Charity*, he was a *ſuccour* and *ſupport* to a languiſhing Nation, a dying people.

When the *War* grew to an exceſs of fierceneſs, how *promptly* and *deſirouſly* did he *profer* himſelf to the *Engagement*! I need not ſtand upon this Argument, *Non ignota loquor*. This was his *diſpoſition*, this was his *practice*, ſuch was his *Conſtant behaviour* to the laſt. *No man* ever *exceeded him* in the *perſeverance* of his merit.

3. To compleat the *eſtimate* of his *perſon*, It remains that we ſpeak a word of his *Felicity*.

1. The *experience* that he had of it in *this* Life.

2. The *Hope* of his Injoyment of it in the other.

1. As for his *temporal felicities* (received at the hand of God) they may be reduced to *three orders*, 1. Perſonal. 2. Domeſtical or Oeconomical. 3. Popular, or Political.

1. That *great* things might be done by him, God was pleaſed to beſtow upon him great *Endowments*; Many and great *Deliverances*, Great and *Glorious ſucceſſes*.

Notwithstanding the *undervalue* of some who think themselves *the Wits*, *Non est magnus cui non Fuit ille magnus.*

God had bestowed upon him, A *large understanding*, A *deep judgment*, A *capacious* and a *Retentive memory*, An *admirable faculty* of *dispatch* of *business*, A strong *compacted* Body, A *solid mind*, not apt to be *elevated* or *depressed*, An *invincible Courage*, A *sedate* and *uniform contempt* of *Death*. Each of these *hard* to be *equalled*, *all together never* to be *exceeded*.

To *reserve* him for *honourable* and *great performances*, he *bestowed* upon him a *thousand* eminent, and great *deliverances*; I believe there is *hardly any man* living, who had been *more often* or more *dangerously ingaged*, yet (I have often heard him say that) he was *never considerably hurt*, *or wounded*, God covered his head in the day of Battel, and in time of danger *he* whelmed him under the hollow of his hand.

St. *Paul* gives the *Corinthians* a Catalogue of the Perils from which God had delivered him. He fil'd up and vastly exceeded the Catalogue of St. *Paul*.
Cor. 11. From perils of *Robbers*, from perils from his own *Country-men*, from perils among *Strangers*, from perils in the *City*, from perils in the *Field*, from perils in the *Sea*, from perils among *false Brethren*, from perils by the *plague*, from perils by *war*, from perils of *Assassination* —— from perils innumerable

numerable, the Lord delivered him.

To ſet upon him his *own* ſtamp and *ſignature* of *Honour*, God *bleſſed* his *Counſels*, and gave a wonderful *ſucceſs* to his endeavours. *No age* can equal that ſucceſs of the *Reſtauration*; He *never* fell into any *Great Diſaſter* in his profeſſion (which is the common fate of great Commanders) And even where the *iſſue* of the *whole* matter hath not been *very proſperous*, God hath ordered *his part* ſo, that he hath come off with *immortal* Honour and *Reputation. Such was his perſonal felicity.*

Moreover, God bleſſed him in his *œconomical* Relations, He was certainly the beſt *Husband* in the world, and he received the requital of *faithfulneſs* and *love*, they *twain* were loving in their Lives, and in their *Deaths* they were not *divided.*

He was the *beſt Father* in the world, and God was pleaſed to bleſs him with *a Son* of *eminent abilities*, of *body and mind*, fitted for the *ſupport* of his *Honour*, and the *continuance* of his Name and *Family.*

He lived to ſee him *entred* into the ſervice of his Country, (as *Hanno* entred *Hannibal*, againſt the *Romans*, ſo) he entred him in the Loyal Antifanatical Houſe of Commons. He lived to ſee him *diſpoſed* of in a very *Honourable marriage*, *ſeaſoned* by himſelf in the principles of *Vertue*, and *Religion*, *Honour* and deep *Loyalty*, *Diſpoſed* to *follow* him in the ways of Honour which himſelf had *traced*, and in *Gods*

due time to *become* a *ſupport* and *ornament* of his Country.

Laſtly, *God* bleſſed his *endeavours* with *honour* and *acceptance* of *men*, of *all* that are *good* and *honeſt* in the Land, from the King that ſitteth upon the Throne, to the meaneſt Beggar in the ſtreet.

The Souldiers looked upon him as their Father, and were ready and ambitious to live and die with him. The *body* of the *people loved* and *honoured* him, nay (God forgive them) they *believ'd* and *truſted* in him. They thought he could
Joh. 11. 21. do *all things*, (as *Martha* ſaid unto Chriſt, Lord if thou hadſt been here, our Brother *Lazarus* had not dyed) how oft hath it been ſaid by common people, If the *General* had been here, the *City* had *not been burned*?

He was the *Favorite* of the Parliament, the *Dearling* of *both Houſes*, they confided in him, they loved and revered him. And his Love was Reciprocal. His *Heart* was upon them for their *Religion and Loyalty*, he *mourned* for their diviſions; exceedingly *laboured* the *uniting* of both Houſes, and the *Continuance* of *this* Parliament.

But *incomparably* beyond all his *other* worldly *felicities*, was the *conſtant, uninterrupted, Ardent Affection* of His *Soveraign Lord* and *Maſter*. *He* conferred upon him *Riches*, and *Honours*. He *Cheriſhed* him in His *Royal Boſome*. He *purſu'd* him

him with *perpetual Ardors* without *Intermiſſion* or *abatement*. No *ſhadow* of *Suſpicion*, no *Cloud* of *Jealouſie*, no *Qualm* of *Satiety* aroſe, from the *firſt Moment* of his *Services*, to the *laſt* moment of his *Life*.

Nay, his *Love* to him is *Stronger* then Death, His *Affection* follows him *after death*, in a *paternal tenderneſs* towards his *Son*. In the *glorious Parentation* of this Day; What can a pious Prince do *more* then to *deliver* his *remains* to be *depoſited* in the *Sepulture* of the *Kings of England*, and his *Renown* to be preſerved in the *memorials* of *all* Poſterity?

Theſe are ſome *few* Inſtances of the *favour* God ſhewed to this Great Perſon in *this World*. It is true, that all *worldly* felicities in this life are *not* to be *valued without* the *hopes* of his *felicity* in *Heaven*; I ſhall ſpeak therefore one word of that, and ſo Conclude.

2. Here indeed we are *in loco lubrico*, concerned to be reſerved and Wary; *What ſhall we* ſay? or *what ſhall* we not ſay?

We know the hard *Cenſures* of *Fanatical, factious*, *diſappointed, envious* perſons; But I *know likewiſe*, that *we have not* ſo *learned* Chriſt.

In all that I have ſpoken, or ſhall ſpeak concerning him, I would not be underſtood to pretend, that he was *exempt* from humane *failings*, and *Infirmities*, *Quiſque ſuos patimur manes*; But his *vertues* were *great* and *eminent*, his merits known

known to all the world. Surely he had *no* failings comparable to the *envy* and *ingratitude* of his detractors. Moreover we have a *gratious God*, a *merciful* Redeemer, an *High* Priest *sensible* of our *Infirmities*; And we have reason to believe that his *Infirmities* were washed away by the blood of *Jesus*.

What we have *seen* and *heard*, we *may* be admitted to *speak*, and *I* have had the honour to be (in some measure) a *Witness* of his Conversation.

For the last 7 years (at least) of his Life, I had the honour and happiness of a free Conversation with him. Towards his latter daies (especially since his *bodily Infirmity* began to prevail upon him) My addresses were more frequent then before.

When I had opportunity, I waited on him in the Country; When I perceived the approaches of Death, I attended him carefully and often.

I was with him in his *Agonies*, I assisted in his *last* Christian Offices; *I heard his last words*, and his dying Groan. *Uti Imperatorem decuit*, I saw him *dye erect* in his *Chair*. And *lastly*, I had the honour to *close* his *Eyes*.

This I speak, *not* to *boast* of the *particular honour* which he was pleased to do *me* (his *Conversation* was *universally* such, towards all mankind, *humble*, *easie*, and *familiar*; I am perswaded that *hardly any*

man

did *ever* exceed him in this part of the greatneſs of his mind, he was ἀνὴρ πλὴν ὁ αὐτός, the *ſelf ſame perſon* in every *poſition*, never *depreſſed*, never *elated* by his *fortune*) but I mention theſe particulars only *ad faciendam fidem*.

In *reference* to the Duties of the *ſecond* Table, *His performances* were ſo *eminent* in *all relations*, that the mention of them is needleſs.

Tell me, all ye that would detract from his honour, was he not an Incomparable *Subject*, *Husband*, *Father*, *Friend*, *Citizen*, *Commander*?

I ſhall only ſpeak a word in reference to the firſt Table.

His Religion did not indeed conſiſt in *talking*, *canting*, *boaſting*, (of priviledges or atteinments) *cenſuring*, or *diſobedience*. But it was *ſolid*, *real*, and *ſubſtantial*; And it had theſe marks.

Through *all* the Varieties of his life, he adhered conſtantly to the *true* reformed *Proteſtant Profeſſion*, and was a Lover of the *Doctrine*, *Diſcipline* and *Government* of the *Church of England*.

He was a great *deteſter* of *Sacriledge*; he hath often told me with *Joy* and *Reſolution*, that he *never had* or *would* have in the Compaſs of his *Eſtate*, *any part* that had *ever been devoted* to pious Uſes.

He was *conſtant in attendance* on *Religious Duties* (*Prayers*, *Sermons*, &c.) and would not *depart*

hence without the *Viaticum Christianorum*, the *Communion* of the Body and Blood of his Redeemer, which he received with all the *Testimonies* of *Penitence*, *Devotion*, and *Comfort*.

He *discovered alwaies* an *awful reverence* towards the *Majesty of God*, and an abhorrence towards the *Profanation* of his Name.

As for the *truth* of the *Graces* of a *Christian Spirit*, the surest time to judge of them is the time *of trial*; the *time* of the *greatest trial*, is the time of *Sickness* and the *approaches of death*; And in reference to these, I am perswaded that,

If *self-denial* and *resignation* to the *Will* of *God*; If *patience* and *meekness*, and a *deep humiliation* under the mighty hand of God.

If a *promptness to die* and a *desire* to be *dissolved*.

If a *Conscience satisfied* and *rejoycing*, in the *discharge* of *duty* towards *God* and *Man*.

If *Faith in Christ* and a *comfortable hope* of *Salvation*.

If *freedom* from *terrors* and *scruples*, to which even *good* men are *liable*.

If *all* these (*sealed* with a clear and *perfect understanding* to the *last moment*, and with a *gentle*, *placid* and *decorous* Exit) are any *grounds* whereby to judge of a *Christians* estate in *reference* to the *World* to *come*, then the *World* hath reason to be perswaded of the *happy Condition* of this Great person.

As

As he was not an ordinary person: So his trial was not the ordinary trial of men, it was not in outward matters, *but in his body*; his *plague* was the *plague of the heart*, without a metaphor: I saw his *heart* opened, and upon sight of what was *there*, it was generally concluded, that *there* was the *Seat* of the *Distemper whereof* he died.

His visitation was *tedious* and long, in 12 *months* space he very seldom *slept*, or *took any* rest within his bed, but suffered all that while an *internal painful strangulation*.

He *bore all* this with an *Heroic patience* and *meekness without murmuring*, or *complaining*; As a lamb that is dumb, so opened he not his mouth.

He would *not indeed hasten* his release, but he *rejoyced* when he *saw* it coming; about *three* days before his death he foretold the time of it *plain enough*, with *joy* and *Satisfaction*; *Two daies* before it, he told me, "That no man in *England* (that "was his word) was more *willing* or more *desirous* "to *die* then himself. That he had *discharged* his *Con-* "*science* to *God*, His *King*, His *Country*. That he "hoped he had left his *Son* setled in a good Con- "dition, and that God had a blessing for him; And "he hoped that *he* (himself) had made his Salva- "tion sure.

The *evening before* his *Death* he said *several times*, that that *day* had been *better* than any of his *former*, and that the *next day he should be better then he had been in all his Life*.

From whence we all concluded, that the *next day would* be the *day of his* departure, which happened accordingly; for about nine of the Clock in the *next* morning (soon after he had been *recommended* to God in the *Prayers* and *Offices* of the *Church*) he fell into a short agony of the duration of about two or three *minutes*, he gave one *inward Groan*, and a little subsiding in his Chair, he *gently* and *placidly yielded* up the *Ghost*.

This was the Exit of this *Illustrious person*; when his *heart* and *strength failed*, *God* was the *strength* of his *heart*, and we have reason to *hope* and to *believe*, that he is his portion for ever.

That his *eminent* contempt of death (so remarkable to all the world) was drawn from the *Christian Principles*, so that he Sang within himself St. *Paul's* Epinikion, "*O Death*, &c. Wherefore I conclude with St. *Paul's* Inference,

Let us give thanks to God who giveth us the *Victory*, *Let us give* thanks to *God* who hath *given* us the great *Example* of *this day*. Let us run with patience the race that is set before us, looking up to Jesus the author and finisher of our Faith, *Let us be stedfast, unmoveable, alwaies abounding in the Work of the Lord, forasmuch as we know that our Labour is not in vain in the Lord.*

FINIS.